

THE  
PROGRESSE  
in pietie :

*Taught by Frances Dil-  
lingham in his parish of Wilden,  
and now published for the benefit  
of all good Christians.*

Bernard in purific. Mariae, ser. 2.

*In via vite non progredi est regredi, cum nihil adhuc  
in eodem statu permaneat.*

Not to goe forward in the way of life, is to goe  
backward, seeing nothing continueth in the  
same estate.



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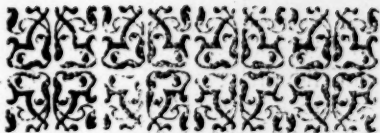
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¶ To the right Wor-  
shipfull, wise, and vertuous Ladies, the  
*Ladie Anne Fleetwood, Elizabeth  
Lake, and Elizabeth Dive,*  
Grace and peace.



When I consider (rights  
Worshipfull and ver-  
tuous Ladies) the  
meanes that GOD  
hash given vs wher-  
by we may proceede  
in pietie and godli-  
nes of life, and when againe on the other-  
side, I consider the little pietie that is a-  
mongst men, I cannot sufficiently bewaile  
the times. That which Tullie the heathen  
man said of his time, I may say of our age,  
In ea tempora incidit ætas nostra ut  
cum maxime florere nos oporteret,

## The Epistle

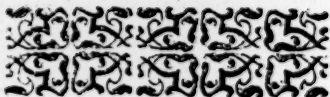
tunc vivere puderet; We are fallen in-  
to those times, that when we should  
most flourish, then we are most asha-  
med to liue. For what Christian mans  
heart is not grieued, to heare of the oathes  
that abound in this land, and of the vsurie  
that is practised amongst men? but how-  
soeuer the wicked swarme and abound, yet  
the godly must haue a care to proceede in  
pietie: shall Atheists strue for the dee-  
pest damnation and greatest torments in  
hell, shall they strue to sinne most damna-  
bly, and shall not the children of God strue  
to proceede from grace to grace? Salo-  
mon in the 4. of the Prov. & 19.v. saith,  
That the way of the righteous shineth  
as the light that shineth more & more  
vnto the perfect day, signifying that the  
godly increase daily in perfection, till they  
come to eternall happines. Wee are in this  
life viatores, travellers: therefore we must  
daily travell to come neere to our iournies  
end, which is everlasting life. The Schoole-  
men make three degrees of charitie, one of  
those that are beginners in religion: the se-  
cond, of those that proceede in the same:  
the

## Dedicatorie.

*the third, of those that are perfect: now the truth is, we are not perfect in this life, but must strue to perfection. Optatus speaketh thus, Onely Christ is perfect, ceteri omnes semi perfecti sumus, all other of vs are but halfe perfect. For the furtherance of which progresse in pietie, I haue penned this brieft Treatise, deliuered in sermons in my parish: in which Treatise I haue inserted authorities, which then I ressed not for causes knowne to my selfe. And as I haue penned this brieft Treatise for the benefit of the godly, so I dedicate the same to your Worships, whose chiefe care is to stie the corruptions of the world, and to proceede in godlines of life, as may appeare by the carefull vsing of the meanes here set downe, as I my selfe can testifie. The Lord of his infinite goodnes graunt that in so doing ye may continue vnto your lines ende, sic itur ad astra, that is the way to heauen.*

Lib. 2.

Your Worth.to command,  
Frances Dillingham.



Revel. 22. v. 11.

*He that is vnrighteous, let him be vnrighteous still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*



**A**T the tenth ver. of this chapter, S. Iohn is commaunded by the Angel, not to seale vp the Prophecy of this book: at the eleuenth v. he meeteth with an obiection which men might make. The obiection is this; It may be some will abuse this Scripture to their owne destruction: S. Iohn answereth after this manner: Be it so, he that is filthy, let him be filthy, yet the righteous and holy men wil reape good

good by it, these are to be regarded, not the other. Out of which answer, we may gather how fitly the Papists may be answered. The Papist to keepe lay-men from reading the Scriptures, plead, that common people will peruert them to their owne destruction: be it so, yet will the godly vse them to their owne saluation. But I desire to know of the Papist, whether that learned men, as *Arrius*, and others, haue not abused the holy Scriptures to their owne hurt or no? it cannot be denied, yet will they suffer learned men to read them. It is but bad logicke to dispute from the abuse of a thing to take away the lawfull vse of the same. So the Sunne, and the Moone, and other creatures may be taken away, because they haue beene abused to Idolatrye. To leaue the Papists, and to come to the handling of the words, two things are to be considered in them. The first is a commination or threatning, that howsoeuer the wicked encrease in naughtines, God hath

provided answerable punishment for them: for the Euangelist doth not approve their continuance in wickednes, but sheweth the godly that such cursed incorrigible creatures are not to be regarded, and that the godly are not to be hindered from their good course by these mens examples. The second thing to be considered, is an exhortation to continue and to encrease in righteousness, *he that is righteous, let him be righteous still.* Concerning which exhortation, I will first shew what a righteous man is: secondly I will lay downe the impediments & hinderances of continuing in righteousness: thirdly I will speake of the meanes by which a righteous man may continue and encrease in righteousness. Touching the first, he is righteous that is without fault in the common place where courts and matters of iudgement are pleaded and decided. Prov. 17. v. 15. *He that iustifieth the wicked, and he that condemneth the iust, even they both are an abomination*

*unto the Lord.* 2. He is righteous that is without sinne. 1. Tim. 1. 9. 3. He is righteous that dealeth sincerely in his office: a man may be a iust Magistrate, and yet a wicked man. 4. He is righteous that giueth euery man his own. 5. He is righteous that performeth his promise. Lastly, he is righteous that walketh in all the commaundements of God, though not perfectly. In the first and last signification the word may be taken here: for it may either signifie him that is righteous before the iudgement seate of God, by the imputed righteousness of Iesus Christ, or els it may note him that is sanctified. Thus hauing declared the signification of the word *righteous*, I am now to answer the Papist, who gatherth out of this place, That a man may increase in iustice and righteousness, and so all men are not equally iust. Touching which collection, I answer, that man doth and may increase in iustice, which is sanctification, but in Christ his iustice, which is perfect,  
men

men cannot encrease: to make this plaine by an example; take two debtours, the one oweth an hundred pounds, the other twentie, the creditor forgiueth them both; they are both equally free from debt, yet not both equally thankfull: so the Lord dealeth; he forgiueth some men many sinnes, some fewer sinnes, all then are equally iust: for iustice is the forgiuenes of sinnes, Rom. 4. 6. yet are not all equally sanctified. Thus we see how all men are equally iust; in respect of Christ his perfect righteousness imputed to them, but in respect of sanctification, all are not equally sanctified: and in this we may encrease, in the other, which must make vs righteous at the barre of Gods iudgement, we cannot encrease. Excellently speaketh Bernard, *ser. 11. ad milit. Mors morte Christi fugatur, & Christi iustitia nobis imputatur*, death is driven away by the death of Christ, and his righteousness is imputed vnto vs. This is that we must cleaue vnto.

Con-

Concerning sanctification, how we may encrease in it, I am now to speak. And first of the impediments and hinderances, which are many. The first hindrance why men doe not increase in sanctification, is an opinion that they are holy enough. Thus braggeth the church of Laodicea, Revel. 3. 17. saying, *I am rich and encreased with goods, I haue neede of nothing.* So doth Ephraim, Hos. 12. 9. saying, *I am rich, I haue found me out riches in all my labours, they shall finde none iniquitie in me.* Who wil suffer himselfe to be taught, that thinketh he hath learning enough? Many might profit in knowledge but that they perswade theselues falsly and erroneously that they haue knowledge enough; so who will labour to encrease in sanctification, which perswadeth himselfe that he is sanctified enough? Well saith *Seneca*, cap. 7. de bre. vita. *Tota vita discendum est mori, & vivere tota vita discendum est:* we must all our life learne to die, & all our life learne to liue. *Hierome* his saying is worthie

ad Ctesiph.

to be heard, *Hac hominibus sola perfectio si imperfectos se esse noverit*: this is the onely perfection of men, if they know them-selues to be imperfect. Wherefore abandon this vile cōceit & opinion, that thou art holy enough.

The second hindrance of progresse in sanctification, is an opinion that a little will suffice, and this, as likewise the first, are maine hinderances of sanctification. For who will take paines to goe forward, when a little will suffice? Many perswade themselves that God is contented with a little, as if he were a child that would be stilled with an apple, or a nut, but these men shall know, that God is a consuming fire, and let them know, that they are to strive with S. Paul to perfection, 3. Phil.v. 12.

The third impediment, is the example of other men. Some think that, *quod exemplo fit id iure fit*, that which is done by example is warrantable by law: but they must know, that wee must liue by Gods lawe, and not by example:

example:and indeed to compare our liues with other mens liues, and to liue by examples, is most daungerous, except they had this priuiledge, that they could not erre. Well saith *Bona-venture*, *Nullus est qui falli non possit & fallere nescit nisi deus & S. sanctus*: there is none but may be deceiued, and also deceiue, but God, and the holy Ghost.

The fourth impediment of progres in pietie, are scoffes and tauntes of the wicked men. *Jeremy* in the 20. chap. would not speake any more in the name of the Lord because the word of God was daily had in derision: but let men knowe that the heathen man could say, *qui vult esse bonus oportet eum videri*, he that wil be a good man must Pheciil. be mocked and laughed at. A wicked mans tongue is but a fooles dagger, which is soone drawen, good Christian remēber this, if wicked men teach their tongues to speake euill, why shouldest not thou teach thine eares to heare euill? as these miscreants of the

*Wisd. 5. ch.*

the world laugh at Gods children,  
so the lord will laugh them one day  
to scorne, yea they shall change their  
mindes and sigh for grieve of mind,  
and say within themselves, this is he  
whom we sometimes had in derision,  
and in a parable of reproch, we fooles  
thought his life madnes, and his ende  
without honour, how is he counted a-  
mong the children of God, and his  
portion among the saints of God?

*Phil.*

The fift impediment, is respect and  
looking backe to the world: euen  
as a man cannot looke vp to hea-  
uen and downe to earth at one  
time with his bodily eyes, no more can  
he with the eyes of his soule. Sextius a  
Romane hauing resigned his dignities  
betooke himselfe to the study of phy-  
losophy, but when his mind could  
hardly beare the difficulties, he had  
well nigh cast himselfe out of a ship  
into the sea: so is it with many men,  
which hauing betaken them selues to  
religion, looke backe againe to the  
world: but let vs here consider the ex-  
amples

amples of heathen men, *Fabritius diuitias reiecit. Tubero se paupertate dignum iudicauit.* Fabritius cast away riches, Tubero iudged himself worthy of pouerty: and canst not thou that wilt be a christian, renounce the world? remember this thing, that *mortale est omne mortaliū*, all that mortall men haue is mortall.

The sixt hinderance is slothfulnes, Proverb. 21. 29. v. The desire of the slothfull slaieth the foole: for his handes refuse to worke: many are so nice that they can take no paines in the seruice of God: they cannot trauaile to here sermons, they cannot rise to serue God.

*Impiger extremos curris mercator ad Indos,*

*Per mare pauperiem fugiens per saxa,  
per ignes.*

The painefull Merchant goeth to the Indies that he might eschewe pouertie, and wilt not thou take paines that thou mightest eschewe the pouerty of thy soule? Theeues rise at mid

Hierom.in 3.  
Ecl.

midnight to murder men, and wilt not thou rise to saue thy soule? *Omnes artes absq; doctore non discimus. sola pietas tam vilis est, ut non indigeat preceptore?* We learne no art without a teacher, is only piety so vile that it needeth no master? let vs not thinke, Christian brethren, that men can goe to heaven without paines.

1.Pet.3.

The seventh impediment is satiety, Πάντων πλεσμονή, there is a satiety of all things, and surely even in religion with many: but let vs knowe, that as *diuitiarum appetitus est infinitus*, the desire of riches to a naturall man in infinite, so to a spirituall man the desire of the riches of the soule is infinite: for spirituall men haue tasted the sweetnesses of the seruice of God, and therefore followe it more and more. Euen as a man that hath once tasted the sweetnesses of meat, desireth more of the same; so likewise when a man hath tasted the sweet food of his soule, he desireth the same more and more: *suauitate sciencie nihil est homini inenundius*, there is nothing

thing more pleasant to man then the sweetnes of knowledge, so there is no thing more pleasant to a christian the the sweetnes of piety.

The eight hinderance, is iniury and wrong that is offered vnto Christians: an example we haue hereof in the ecclesiasticall historie of Porphery, who as it is recorded in the tripartite history, *à quibusdam Christianis casus iram non ferens christianismū deseruit per furorem*, beeing beaten of Christians, not bearing the iniury, forsooke religiō in a fury: wherefore let men take heed how they offer iniury to any: for the nature of man is impatient of iniury, and men looke for iustice at Christians hands, or where should they looke for it? *apud Christianos valebit iustitia aut ab eis repulsa vi & gratia locum ubi consistat reperire non potest*, cyther iustice should rule amongst Christians, or els being driven from them by force and fauour it cannot tell where to haue a place to rest. Many are so prophane that they care not to abuse Christians,

7. booke, 2 chap.

euen because they are Christians, and they are not afraid to say, with that apostata Iulian it is your parts, *κακοπαθεῖν*, to suffer affliction, but let the godly remember that blessed are they if they suffer for righteousness sake, yea let them consider that the heathen man could say *quo vir melior, clarior, fortior, quo plura virtutis ornamenta insunt eo maiores illi res lasse sūt*, the more excellent a man is, the greater afflictions he hath. To end this point, he that is not patient in afflictions will be proud in prosperitie.

The ninth hinderance is Recidivation, that is, a falling into some sin: for the godly are not so priuiledged but that they may sin hauing through infirmity committed some sin, the graces of God are wonderfully weakned in them, so that they are long before they can recouer them; it standeth them in hand therefore to be watchfull ouer their hartes. Salomon in the. 4. of the Prouerbs giueth this counsaile, keepe thine hart more then any thing that is kept.

kept. And as men must watch ouer their hartes, so must they also watch ouer their senses: for our senses are like vnto wanton maides, if they wander abroad they will be deflowred as Dina was: therefore Iob saith 31. chap. that he had made a couenant with his eyes why then should helooke on a maide? wherefore as Bernard saith *Ieiunet auris a fabulis & rumoribus, oculus a curiosis aspectibus*, let thine eare fast from and tales, and thine eyes from curious sightes.

The tenth impediment is neglect of the meanes which God hath appointed to further our piety, it is a principle in phylosophy that *omnia nutriuntur ex eisdem ex quibus constāt.* all things are nourished of the same wherof they are made: wherefore if faith be begottē by the word of God preached it must needes be nourished by the same: to neglect then the preaching of the word, reading of the same and prayer, is an exceeding impediment of pietie: the apostle in the 1.

of the Theff. 5. chap. saith, quench not the spirit, despise not the propheticke: wherefore if men will retaine the spirit of God, they must make account of preaching. Salomon also saith, Proverbs 29. where there is no vision the people decay: but he that keepeth the lawe is blessed. I beseech therefore all Christians that they would frequent sermons; and as they must frequent sermons, so likewise must they not neglect reading and prayer: *orationi lectio, lectioni succedit oratio*, let reading succede praier, and prayer reading. Excellently writeth Cyprian, *sit tibi vel oratio assidua vel lectio, nunc cum Deo loquere nunc Deus tecum*: eyther read or preach continually, sometimes talke thou with God, sometime let God talke with thee.

The eleuenth impediment is contention: if the heathen man said, that *natura & studia ad pacem trahunt*, his nature and studies did call him to peace, much more must a Christian say that his study to keepe pietie calleth him to peace: the Apostle, 1. Cor. 7.

Hieron. ad  
Ierem.

faith, that god hath called vs in peace; wherefore let vs auoid contentions: it is not for nothing that the Apostle, 1. Tim. 2. 8. willeth all men to pray, lifting vp pure hands without wrath & contention: for how can a man pray aright in malice and contention; nay doth not his contention call him frō the seruice of God, and praier. When the cōtentious man should be seruing God and giuing almes to the poore, then must he giue fees to lawyers and be riding vp and downe to make friends to ende his suites.

The last impediment which I will recite, is violent changing and conuersion. Some men will be conuerts, but their conuersion is so high at the first that it cannot be encreased: let these men consider that the workes of God are by degrees, he goeth not from one extremitie to an other without meanes. In nature he maketh not the sommer without a spring, nor the winter without an Autumne, so orderly doth the Lord proceede; wherefore

let men proceede by degrees in pietie. I doe not meane that men should not make hast in this holy worke: for *nescit tarda molimina spiritus sanctus*, the holy Ghost brooketh not slowbacks: but they must hasten orderly and by meanes. Thus I haue set downe the impediments and hindrances of proceeding in pietie, and haue but hastily handled them; Christians may in themselves obserue moe: but let vs all endeavour and labour to eschew and auoid these and whatsoeuer els we find in our selues. *Res ingeniosa est esse proficientem in pietate*, it is a cunning thing to profite in pietie. Now then I will speake of the meanes by which we may profite: for as *Seneca* saith, 95. *epist.* *Qui precipiunt ut quod oportet facias non quemadmodum, ad virtutem non producunt: non enim in facto laus est sed in eo quemadmodum fiat*: they which command a thing to be done, and not the manner how it is to be done, bring not men to vertue: for praise consisteth not in doing, but in the manner  
of

of doing it. Therefore to speake briefly of the meanes by which men may proceede in pietie and sanctification, I thinke it conuenient.

The first meanes is meditation: *LECTIO sine meditatione arida, meditatio sine lectione erronea, oratio sine meditatione est tepida*: Reading without meditation is barren, meditation without reading is erroneous, praier without meditation is luke-warme. Meditation is like vnto digestion, as the meate receiued profiteth not without digestion, no more doth the word of God except we meditate. The beasts that did not ruminare were vncleane, the man that doth not meditate is vnholly. Meditate then, good Christian, vpon these twelue things. First, that pleasure is momentanie, and short: secondly, that the reward is eternall, and the punishment is eternall: thirdly, meditate that the companion of pleasure, is thought and sorrow: fourthly, that in pleasure there is losse of a greater good: fifthly, thinke that the life of man

is but a sleepe and shaddow: sixtly, thinke vpon sudden death: seuenthly, suspect repentance and impenitencie: eightly, consider the dignitie and excellencie of man: ninthly, peace of conscience: tenthly, Gods benefits: eleuenthly, the passiō of Christ: twelfthly, the testimonie of Martyrs, and the examples of Saints: what heart is so hard as the meditation of these things will not mollifie?

The second meanes by which we may proceede in pietie, is daily search of our waies. To this we are exhorted in the 3. of the Lament. *Let vs search our waies, and turne vnto the Lord.* This search consisteth in three things: first, whether we doe things otherwise then we should doe or no: secondly, whether we doe that we should not doe or no: thirdly, whether we leaue things vndon or no which we should haue done. *Pythagoras* commaunded his auditours going home to repeate this verse,

ὣν παρίστω, ὁρίζα τὶ μοι δέοι ἐκ ὑπελείδῃ.

Wherein

Wherein haue I transgressed, what haue I done, what haue I left vndone? Shall heathen goe thus farre, and shall not Christians thus examine their liues? I wil in a word name the impediments of this search, that they may be auoided: 1. grieffe, 2. securitie, 3. worldlines, 4. fearefulness, for many men are like vnto bankrupts, that dare not looke into their estate. 5. ignorance. 6. pleasure.

The third meanes to proceede in pietie, is praier: pietie begetteth praier, and prayer preserueth piety; as faith causeth hope, and hope nourisheth faith; as frendship causeth benefites, and benefites nourish freindship; and as the heat of the heart begetteth the fatte about it, and the fat preserueth the heate of the heart; so doth godlines beget praier, and praier furthereth godlines.

Nowe wee haue many arguments to mooue vs to prayer; First, we haue a Mediatour in heauen, Christ Iesus; *Christus*, saith *Ambrose. lib. 5. Iacob. cap. 8. c. 7.*

*8. est os nostrum per quod patri loquimur, oculus noster per quem patrem videmus, dextera nostra per quam patri offerimus:* Christ is our mouth by which we speake to the father, he is our eye by which we see the father, he is our right hand by which we offer vnto the father. Secondly, the Lord commaundeth this dutie. Thirdly, he promiseth bountiffully to them that pray. Fourthly, Christians haue the spirit of God, which teacheth them to pray. Fifthly, it is our calling to pray: for all Christians are preistes by calling. Sixtly our necessity should mooue vs to pray. Seauently, the force of prayer which is recorded in scripture to be wonderfull; *Plus potest vnus iustus orando quam mille peccatores pugnando:* one righteous man can do more by prayer, then many sinners by fighting.

The fourth meanes to proceed in Christian pietie is exercise of Christian duties: he that vsed his five talentes, gained five other: so he that vseth his knowledge, encreaseth his knowe

knewledge: to him that hath, saith our sauiour Christ, shall be giuen, and to him that hath not, shall be taken away even that which he hath. Many keepe in their giftes, as fire is kept in the flint, and doe no good with them: others let them rust with feeblenes, and so in the end by Gods iust iudgement they are deprived of them. Mark. 4.

The fift meanes to proceed in pietie, is company with the godly; *am not I*, saith the prophet Dauid, *a companion of all them that keepeth by commandments?* *Qui in solem venit colorabitur, qui unguentaria taberna resederunt loci odorem secum auferunt, & qui apud pios fuerunt traxerint aliquid necesse est, ea est vis pietatis ut non studentes solum sed & conuersantes inueniet:* He that walketh in the sun shalbe coloured with it, and they that sit in sweet shoppes, shall carrie away the sinell of the place: so they which bee amongst Christians, must needes carrie some pietie away: such is the force of piety, that it doth not only profit the students but those that conuerse with them. I maruell not then Psal. 119.

Many Protestants are like Papists, who haue leane praiers, and fasts.

then though me proceed not in piety, seeing they are companions of prophane men. *Noscitur ex socio qui non noscitur ex sese*: he is known by his companion, that is not known by himself.

The sixth meanes by which a man may proceede in piety, is fasting: concerning which duty, these things are to be obserued. First, that we fast from sinne, *Esay. 5. 8. Ieiunium magnum & generale*, saith Austen, *tra. 17. in Ioh est abstinerere ab iniquitatibus & illicitis voluptatibus seculi*: the great and generall

*Iesus Christus-  
us qui omnia  
percipimus non  
nos propter ab-  
stinētiā pre-  
feramus.*

Let not vs  
preferre our  
selues before  
Christians,  
which eate all  
things for our  
abstinence.

*Prosper.*

fast, is to abstaine from sinne and the vnlawfull pleasures of the world. Secondly, we must not trust in fasting: this was the proud Pharisee his fault, *Luk. 18.* and it is the Papists likewise. Thirdly, it is better to eate daily a little, then to eate seldome, and much. *Hiero. ad Furiam. Parcus cibus & venter esuriēs triduanis praefertur ieiuniis, & multo melius est quotidie parum sumere quàm raro satis sumere: pluvia illa optima est qua sensim descendit in terram, subitus & nimis imber in praeceps arua subuerit*; A

little

little meate and a hungry stomacke, is preferred before a fast of three dayes, much better is it dayly to eate little, then seldome a great deale; the small raine doeth most good, great raine hurteth the fieldes. Fourthly, and lastly, Christians must sometimes abstaine from all food, as good Queene Ester did, and the Niniuites: if men abstaine from flesh and eat fish, they cut not off delights of the body but chāge them.

*Si à quadrup-  
p. abbas absti-  
nentes à pisci-  
bus perfruan-  
tur non multū  
videtur refre-  
care delicias  
omnes corpo-  
ris sed mala re-  
Prosp. lib. 2. de  
vidu. cap. 23.*

The seventh meanes to proceede in piety, is a Christiā exercise of vowing: concerning vowes; First, a Christian may vowe to be thankfull vnto God: as for example, if a man get the victo-ry, he may vowe to praise God, and to bestow somewhat on the poore. Secondly, a man may vowe to put away by prayer the wrath of God: as for example, if a Christian hath offended by eating too much, knowing that the wrath of God hangeth over his head, for this he may vowe for a time to abstaine from all dainties. Thirdly, a christian may vowe to keepe himselfe

more

more wary: as for exāple, if be he ouertaken in offending with his tongue, he may lawfully vow silence in company from idle wordes. Lastly, a Christian may vowe to stirre himselfe vp to religion, as for example, if he feele himselfe backward in giuing of almes he may vowe to giue almes to the poore. If a man feele himselfe backward in the seruice of God, he may vowe to serue God with greater alacritie. And now, Christian brethren, to conclude this point, marke the policie of the deuill: in poperie, he abused praier, in so much that men prayed for the dead; now he driueth men to Atheisme, that they will not pray for the liuing: in poperie, he abused fasting; now he driueth men to neglect this dutie whollie: in poperie, he abused voves, now he driueth men to be carlesse in vowing: but the godly must remember to practise prayer, fasting, & vowing.

The eight and last meanes to proceede in pietie, is the frequent vse of  
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the meanes that God hath appointed; as the word preached, and the use of the Sacraments: howe should he liue that neyther eateth or drinketh? howe should he liue spiritually that neuer heareth sermons? and as he that eateth little and seldome, hath vsually but a spare and leane body; so they that heare sermons little and seldome, haue lean soules. Not to vse the means that God hath appointed, is to tempt God. Is it not strange that men should thinke to flie without wings; is it not strange to thinke that men can flie vp to heauen without the wings of faith, which is begotten by the word of God preached, and nourished by the same? By hearing sermons a Christian is reproofed, comforted, instructed, & exceedingly built vp in Christ. *Haber latentis aliquid energias vna vox*, saith a father. *unde Aeschines cum Rhodi exultaret & legeretur illa Demosthenis oratio qua aduersus eum habuerat mirantibus cunctis atq; laudantibus quid si ipsam audisset bestiam sua verba resonantem?* inquit,

*quit, ergo viva vox in aures discipuli transfusa fortius sonat.* A liuing voice hath some secret force in it: therefore when Aeschines was banished at Rhodes, & Demosthenes his oration was read, all men approouing and merueiling at it, what, saith he, if you had heard the best vttering these things? therefore a liuely voice hath greater force; so the liuely voice of preaching, hath greater force, then the word read. And thus I haue briefly finished both the impediments of the progresse in piety, & the means to proceed in the same: I might haue enlarged this thing, and so haue made a iust volume, but giue a wise but an occasion of wisdom, and he wil be more wise. The Lord of his infinite goodnes and mercy, graunt that we may carefully eschew the hinderances and impediments of so holy a worke, and diligently vse the meanes to proccede in the same, in so doing without all peradventure we shall be heires of euerlasting life.

FINIS.

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